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the years of the famine, was entrusted privately by English Protestants with the distribution of £1,500 for the relief of sufferers, on the sole condition that no difference was to be made in respect of religion. With the aid of many Protestant clergymen this sum was distributed, apart from all connection with religion; and five-sixths of it was given to Roman Catholics. This was a mere drop in comparison of the vast sums of Protestant money similarly distributed by the agency of Protestant clergymen. This may account for the fact that Irish Roman Catholics are not now anxious to get rid of a Protestant clergy at the dictation of an excited "journalist"—a fact now confessed in the *Tablet*.

This great change, thus strikingly confessed, has in our eyes a value of surpassing importance; for it indicates a state of things in which the great truths of the Word of God may be calmly and dispassionately discussed.

In ages long past, Roman Catholics in Ireland were taught to consider rebellion as a sacred duty. In ages more recent, Roman Catholics in Ireland suffered consequent penalties and disabilities, too great for human patience to endure. A better feeling has at length swept away both rebellion and penalties. Roman Catholics can now be loyal subjects, and are in possession of all the rights and privileges of the freest constitution in the world. The strife of ages is at length subsiding. Wrongs are done away, and the remembrance of them no longer excites popular passions. Never in the history of Ireland was there more peace and harmony and good-will than now exists among her people. Journalists may be indignant because men no longer believe in "woes, wrongs, and sufferings" which they no longer feel; but all who love the truth will hail with joy the happy change, and will seek to turn it to the best account by learning to promote, in a spirit of brotherly kindness and love, the discussion of the great message of God's revelation to man, important alike to his eternal felicity and his social happiness.

#### ROMAN WORSHIP.

We take the following from the *Tablet* of April 10th:—

ROME.

("From a letter in the *Univers*, dated March 31st.)

"The Feast of the Annunciation was celebrated on the 25th in the richly decorated Church of St. Maria Sopra Minerva. The Holy Father repaired thither *en grand gala*. There are usually only four occasions in the year for this magnificent display, of which the Romans are so fond. On the Feast of St. Philip Neri, the Chiesa Nuova; on the Nativity, the Madonna del Popolo; on the Feast of St. Charles Borromeo, the Church of St. Charles on the Corso—are the other churches which the Pope visits in this equipage of state.

"On Palm Sunday his Holiness distributed the palms in the Basilica of St. Peter. We have often expressed the pain which is caused to Catholics by the conduct of certain Protestants who consider themselves dispensed in our temples from a decent deportment in the presence of God. The Roman, who, under his patience conceals a profound contempt for the insolent offenders, does not deign to speak, and, perhaps, he is right. But the French temperament is less enduring. At the solemn moment of the Elevation an Englishman remained standing erect before a loggia which contained a person of consideration well known for his Breton faith and his respect for the Holy See: 'Kneel down, sir,' said this gentleman twice, and as the staid Englishman refused, he added, 'Send me the gendarmes.' The noble gentleman, the disciple of Luther, the zealous High Church partisan, had had the courage, in his black coat and white cravat, to insult God, and to resist a Catholic of rank, and, in case of need, he would have jered at the Pope; but the arrival of a gentleman! *Fidèle! He missed.*

"On the Annunciation the Church of St. Louis, the three naves, the choir, the side chapel, and the tribunes were all filled. The occasion was a consecration of French soldiers to Mary, and a distribution of scapulars. The worthy almoner has inspired his colleagues with that spirit of simplicity and moderation which is necessary to every durable work, and these wonders of divine grace have ceased to excite those accusations of fanaticism which the ignorance of superior officers sometimes uttered. On the contrary, these new rejoices, as every generous French heart must, at the spectacle of the glorious consecration made by our soldiers to the Romans for the examples of impiety and unbelief set by the French in days gone by."

*Grand Gala*. "magnificent display," "equipage of state," are necessary to religion at Rome; for the events of 1848 have made it appear that there is little else in their religion for which the Romans care. A Bishop kept in his see by foreign bayonets must try and amuse the worshippers, if he can do nothing else.

The case of the Englishman is illustrative. The con-

secrated bread and wine were "elevated" in order to be worshipped "with the same worship of Latria which is due to the true God"—(Council of Trent, *sess. xii.*, cap. 5). Perhaps he ought not to have been there at all, but we suppose it is difficult for an English traveller to resist the temptation of witnessing such exhibitions, if it be only to satisfy himself what their true character is. In such a case, to kneel down is to worship. If the Englishman did not believe that the bread and wine was God, then (whatever excuses may be attempted for others) it would clearly have been idolatry in him. The Englishman did not believe it, and therefore he did not kneel or worship. The Breton saw that the Englishman did not believe that the bread was God, yet he insisted on his kneeling and worshipping it, and sent for the police to make him kneel and worship what he did not believe in. The *Tablet* and the *Univers* are evidently delighted with the idea. Jews were once very good "Catholics" under the Inquisition. Those who will bow down to the Church of Rome may have much licence as to believing her doctrines or not, as they please. In many Roman Catholic countries all Protestants have been compelled by the police to kneel down in the streets to what they believed to be mere bread and wine when carried in procession. Perhaps this would be done in Dublin now if some people could have their will.

The "consecration of French soldiers to Mary" we suppose was effected by the scapulars. Does any enlightened Roman Catholic believe that the false stories of the scapular are the right means of correcting impiety and unbelief. Thus it ever is, however, where the Word of God is not the standard. Men vibrate between infidelity and credulous superstition, never settled in the faith of the Gospel.

In Ireland we make what show we can. We take the following also from the *Tablet* of April 10:—

HOLY WEEK IN TUAM.

"These ceremonies were performed this week in the cathedral with the usual solemnity. His grace the Archbishop pontificated on Holy Thursday, assisted by the Rev. E. Coyne, R.C.A., and Rev. P. Corcoran, R.C.C., as officiating deacon and sub-deacon. The oils were blessed, and a solemn procession of the 'Pre-sanctified' Host took place. The Host was carried by his grace, under a canopy gorgeously and richly ornamented, to the side altar, which was fitted up for the occasion in the most tasteful and costly manner. The Very Rev. P. J. O'Brien, President of St. Jarlath's College, officiated as master of ceremonies during the week."

How sincere Roman Catholics must wonder that St. Paul did not "pontificate" in the cities he visited and the churches he founded! Yet we do not ever read of St. Peter "pontificating;" nevertheless, how grand it would have sounded in the Douay Bible! What an authority it would have been for the modern worship of the Church of Rome.

If they had been at a loss for a "master of the ceremonies" we dare say one could have been borrowed without much difficulty from the Pontifex Maximus of the nearest Heathen temple, to whose religious spectacles we cannot doubt that the origin of that important office in ecclesiastical ceremonies might be easily traced.

#### Correspondence.

#### THE RULE OF CATHOLIC FAITH—WHAT IS IT? INDULGENCES.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR,—Having shown in my two former letters that we may repudiate the whole practical teaching of the Roman Church on the subject of "Invocation of Saints," and also that we may believe, with the Church of England, that the presence of Christ in the Eucharist is only a spiritual presence, and still be orthodox, I proceed to consider another subject.

In your admirable leading article of last month you treated on the subject of "Jubilees" and "Indulgences." You defined their nature and effect very correctly from Roman Catholic books, and coupling these definitions with the practical illustrations as given in Dr. Wiseman's and Dr. Dixon's late pastorals, you came to the only reasonable conclusion that could be arrived at, viz.:—that it was "manifest to every intelligent mind that the whole affair is merely a pious fraud and a cheat."

Now, sir, this opinion will become more manifestly true when we examine the solemnly recorded opinions of Veron on the subject, so totally opposed to the doctrine and teaching enunciated in various Papal Bulls and late Pastorals of Romish prelates. The authority of Veron's work was sufficiently explained in my former letters. Veron, in his "Rule of Catholic Faith," dedicates a whole chapter to the subject of "Indulgences" (§ 4). At p. 61, he cuts at the root of the whole subject. He says:—

"No jubilee or indulgence granted by the Pope, or by council, whether plenary or otherwise, and confined to a special number of years; or particular, that is, granted for certain particular reasons, or depending on the performance of certain specified works, is an article of faith; or, in other words, the validity of no such jubilee, or indulgence, is of that certainty which is

essential to every article of faith; whilst many of these are merely probably valid; and others, which have a certain currency, have no other object but sordid gain, are scandalous, and as such, consequently, are by all means to be done away with."

"Indulgences granted by the Popes are still less of faith, even doctrinal points propounded by them."

And then Veron goes on to prove why jubilees and indulgences granted either by Pope or Council may be rejected. The practical result is, that no Roman Catholic need believe a word of these matters. Veron goes further. He clearly lays it down (p. 52) that—

"With regard to the power of granting indulgences, it is not of faith, that there is in the Church a power to grant such indulgences as actually will remit, at the tribunal of God, either in this life or in the life to come, the temporal punishment which may remain due after our sins have been pardoned; or, in other words, it is not an article of Catholic faith, that the Church can grant an indulgence, the direct effect of which shall be the remission of the temporal punishment which is due to the justice of God, and which would otherwise have to be undergone either in this life or in purgatory."

Again (pp. 57, 58):—

"It is still less a fit subject of Catholic faith, or, in other words, it is not of faith, that the Church can grant an indulgence in favour of the dead, in the true sense of an indulgence as applied to these souls, namely, as a remission of their sufferings; and it is farther still from being an article of faith, that the Church has any intention whatever of remitting these sufferings, except by way of suffrage."

He cites authorities "among Catholics writers, who deny in plain and unmodified terms that indulgences are of any use to the dead."—"The grant of indulgences is an exercise of jurisdiction. Now, as the Pope has not been appointed judge over the souls in purgatory, he has no jurisdiction over them."—"Even our private suffrages in favour of the dead are far from being necessarily beneficial to them; how much more doubt must there be as to the effect of indulgences?"

Veron explains what he means by the words "except by way of suffrage," viz., "it not being absolutely certain, nor admitted by all Catholics, that the suffering souls in purgatory can be benefited by indulgences" (p. 59).

In another place (p. 45), he says that these indulgences, even "by way of suffrage," are "by no means certain."

You showed us that the bank on which the Pope is supposed to draw, in order to meet the drafts in favour of the recipients of these indulgences, is "the treasures of the Church," composed of superabundant merits of Jesus Christ, the Blessed Virgin, and all the saints. If the coffers of this bank be as empty as those of the late "Royal British," then, indeed, would the whole affair be "a pious fraud and a cheat."

Now Veron gives us some information on this subject also. He says (p. 45):—

"It is not an article of faith that there is in the Church a treasure composed of the satisfactions of the saints; and, consequently, it is not of faith, that indulgences, whether in favour of the living or the dead, are granted, by making them partakers of that treasure."

After citing the famous bull of Clement VI. in his "Extravag. Unigenitus," which refers to all these supposed merits, Veron sweeps away the whole as a private opinion—as of no authority. "After all," he says, "the Pope is not a general council; and consequently the above extract is not sufficient to establish an article of faith;" in other words, may be repudiated by an orthodox "Catholic."

He cites the names of several doctors, who repudiate the notion of the existence of such imaginary treasure in the Church, and concludes thus:—

"From this opinion it follows, as a necessary consequence, that the treasure of the Church is not formed of satisfactions of the saints; and that an indulgence is not an application of any of these satisfactions, towards the remission of the temporal punishment due to sin" (p. 46).

And to avoid the possibility of mistake, he puts the same proposition in other words:—

"The existence of a treasure in the Church, composed of the satisfactions of the saints, is not to be admitted as an article of our faith" (p. 47, Waterworth's translation, Birmingham, 1833). So that, take the subject of indulgences and jubilees which way you will, the whole teaching, as above set forth, and indeed the ordinary teaching of Romish theologians, may be rejected.

This is what may be called *negative* Romanism, for, on the other hand, it is permitted to the faithful to believe part or all of the several propositions as firmly as any of the other points of his creed, and be equally orthodox.

What, then, is *positive* Romanism on this head? Simply, that an orthodox Romanist must believe "that there is in the Church a power received of God to grant indulgences." What that power is, to whom or to what it extends, or what an indulgence is, it is not necessary to know or inquire into, because the Council of Trent did not take upon itself to define. Veron's private opinion is, that an indulgence can only extend to "a sin."